l:Heckewelder M-5 (ca. 1800)1819
NM7 Delaware NM7

422 cat, kitten and little chicken. Parents make presents
[431] to their children, and they in return to their parents. A father will sometimes ask his wife or one of his children for the loan of his horse to go out a hunting. For a litter of kittens or brood of chickens, there are often as many different owners as there are individual animals. In purchasing a hen with her brood, one frequently has to deal for it with several children. Thus, while
[421] the principle of community of goods prevails in the state, the rights of property are acknowledged among the members of a family. This is attended with a very good effect; for by this means every living creature is properly taken care of. It also promotes liberality among the children, which becomes a habit with them by the time they are grown up.

593 An Indian loves to see his wife well clothed, which is a proof that he is fond of her; at least, it is so considered. While his wife is bartering the skins and peltry he has taken in his hunt, he will seat himself at some distance, to observe her choice, and how she and the traders agree together. When she finds an article which she thinks will suit or please her husband, she never fails to purchase it for him; she tells him that it is *her* choice, and he is never dissatisfied.

The more a man does for his wife, the more he is esteemed, particularly by the women, who will say: "This
[517 man surely loves his wife." Some men at their leisure
322] hours make bowls and ladles, which, when finished, are at their wives' disposal.

593 If a sick or pregnant woman longs for any article of
● 843 food, be it what it may, and however difficult to be procured, the husband immediately sets out to endeavour to get it. I have known a man to go forty or fifty miles for a mess of cranberries to satisfy his wife's longing. In the year 1762, I was witness to a remarkable instance of the disposition of Indians to indulge their wives. There was a famine in the land, and a sick Indian woman ex-

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pressed a great desire for a mess of Indian corn. Her husband having heard that a trader at Lower Sandusky had a little, set off on horseback for that place, one hundred miles distant, and returned with as much corn as filled the crown of his hat, for which he gave his horse in exchange, and came home on foot, bringing his saddle back with him. Squirrels, ducks, and other like delicacies, when most difficult to be obtained, are what women in the first stage of their pregnancy generally long for. The husband in every such case will go out and spare no pains nor trouble until he has procured what is wanted.

In other cases, the men and their wives do not in general trouble themselves with each other's business; but the wife, knowing that the father is very fond of his children, is always prepared to tell him some diverting anecdote of one or the other of them, especially if he has been absent for some time.

It very seldom happens that a man condescends to quarrel with his wife, or abuse her, though she has given him just cause. In such a case the man, without replying, or saying a single word, will take his gun and go into the woods, and remain there a week or perhaps a fortnight, living on the meat he has killed, before he returns home again; well knowing that he cannot inflict a greater punishment on his wife for her conduct to him than by absenting himself for a while; for she is not only kept in suspense, uncertain whether he will return again, but is soon reported as a bad and quarrelsome woman; for, as on those occasions, the man does not tell his wife on what day or at what time he will be back again, which he otherwise, when they are on good terms, never neglects to do, she is at once put to shame by her neighbours, who soon suspecting something, do not fail to put such questions to her, as she either cannot, or is ashamed to answer. When he at length does return, she endeavours to let him see by her attentions, that she has

III. DELAWARE SOCIOLOGY

As is true of all people on a comparable technological level, Delaware social organization was based upon ties of kinship. Or to put it another way, the organization by which the technology was operated and the ways in which individuals behaved toward one another were regulated and determined by ties of relationship. But "the records of departed civilizations, archeological and documentary, are relatively rich in evidences as to technology, economics, religion, and government but poor in information as to rules of descent, kinship terminology, and other aspects of social organization."[1] This general condition is true of early Delaware culture, but if reliance is placed upon Murdock's suggestions, it is possible to move from the documentarily known to the deductive probable and to reconstruct with some success the early kinship structure.

Life Cycle

Pregnancy and Birth

Marital abstinence was practiced during pregnancy.[2] Heckewelder stated that husbands were solicitous of the whims of their wives during pregnancy, citing a case in which a man traveled at least forty miles to obtain cranberries with which "to satisfy his wife's longings."[3] During pregnancy meat was not touched with the hands, but was eaten with a stick.[4] One of my informants (J.T.) said that bird and animal livers could not be eaten during pregnancy. This may well be a vestige of the early taboo on meat. According to Harrington's Munsi informants:

> The husband of an expectant mother was often accompanied on his hunting trips by the spirit of the unborn child, whose romping and playing about the bushes, invisible to mortal eye, would nevertheless frighten away the deer and send the hunter home empty-handed. To prevent this a little bow and arrow were made and attached to the prospective father's garments, in the hope that the little spirit would play with them and stay quietly with his parent. Should this precaution fail, the child was thought to be a girl, and a little corn mortar and pestle were substituted. . . .[5]

Birth, which was reported to be easy,[6] seems to have taken place away from the village, either in a menstrual hut or simply out of doors. Mary Jemison (a white captive of the eighteenth century, married at one time

[1] Murdock, 1949, p. 323.
[2] Thomas, 1912, p. 335; Penn, 1912, p. 232; Holm, 1834, p. 128.
[3] Heckewelder, 1881, p. 159.
[4] Holm, 1834, p. 128.
[5] Harrington, 1913, p. 212.
[6] Holm, 1834, p. 128.

The Dog as a Vicar of Children

231 751 854 Upon the birth of a Delaware child, it was given a pet [16] to serve as the guardian of its health. If there was sickness about, the Delaware believed that it would be visited upon the dog instead of its little master. The animal was thought to say, "I am only a dog, the child is more precious." A small bag containing charcoal was tied around the pet animal's neck by the child's parents. Frequently they would talk to the dog. If the animal died, it was buried and the child given another pet. However, if the child fell sick and died, a release ceremony was performed [17] by placing a string of wampum about its neck, thus freeing the animal.[18]

Notes on Pregnancy and Child-birth

843 262 784 The prospective mother is advised to eat sparingly. Sour foods should not be eaten during the final stage of pregnancy as they are believed to cause contraction of the muscles. Onions and cabbage are also excluded from the diet. Salt is forbidden both before and after pregnancy, as it is thought to stop the flow of blood. Lifting heavy objects should be avoided during pregnancy and for a period of a month after delivery. A pregnant woman should not gaze at a deformed person or make fun of him, as it might affect her child. Care is also taken to avoid being frightened by dogs and other animals.

844 The woman is usually attended by a midwife who is given gifts of calico, tobacco, etc., from the woman's husband. To women over thirty years of age, a special medicine is given to shorten the period of labor.[19] The delivery is made in a kneeling position. Immediately after, a tea made from "pleurisy root" is administered. The navel cord is cut off about one and a half inches from the body. A piece of lead about two inches in diameter is bound to the body over the navel by a cloth. This bandage is kept in place until healing is complete, to avoid protrusion of the navel.

845 In case of still-birth, special treatment is given the mother. Still-birth is believed due to the child being hurt. "The child-killing sickness of women is hard to overcome." Twins are believed to have been con-

[16] Known by a term meaning "pet given child."

[17] See also p. 67 for release of a bear.

[18] As dictated by Wi-tapanôxwe.

[19] "The women know of certain medicines," according to Zeisberger *(op. cit.*, p. 56), "which usually act quickly in case of hard labor, which sometimes occurs, though not frequently."

302 also considered a mark of beauty (Lindstrom, pp. 193, 194, and 196; Pastorius, 1698, p. 433).

The Delaware women had the distinctive custom of wearing their hair in a large bun at the back rather than in braids. Men plucked all body hair and that of the head except for one tuft which was allowed to grow long (Smith, p. 137; Harrington, 1913, p. 220; Pastorius, 1700, p. 384; Lindstrom, pp. 195 and 200). Men were
301 permitted to tattoo themselves as marks of distinction, the designs
304 suggesting the deed which they commemorated. The operation was performed by breaking the skin in the desired pattern with a flint knife or sharp fish tooth. When the blood had been drawn, a powder of burned poplar bark was laid in the wound. Apparently the tattoo lasted a lifetime (Heckewelder, 1881, p. 206).

291 Children were allowed to go about with little or no clothing until
302 eight or ten years of age, being protected from the sun by a liberal coating of bear grease (Johnson, p. 280; Pastorius, 1700, p. 384).

Family Organization and Customs

843 Starting at the beginning of life, we find that the birth process was accompanied by certain special customs. Penn says that "...when with Child, they [the women] know their Husbands no more, till delivered..." (Penn, p. 33). Harrington tells us that a prospective father who had bad luck at hunting attributed it to the spirit of his child playing about and scaring the game away. He would accordingly wear a miniature bow and arrow to keep the child's spirit amused while he hunted, or if this did not work he would try a small mortar and pestle assuming that the baby was a girl (1913, p. 212).

844 Birth itself occurred in the small hut which was also used during menstrual periods. The child was immediately immersed in water, then
[841] wrapped in a skin and bound to a cradle board. This was softened with a moss covering and had curved side pieces. The child stayed in the
854 cradleboard most of the time until it could walk (Pastorius, 1698, p.434; Penn, pp.29-30; Lindstrom, p.201). Then, when it had to be
482 carried, it was placed in a blanket and carried on the mother's back (Lindstrom, p.201).

861 Almost all of the writers were impressed with the quiet and respectful behavior of Delaware children. Only later writers, however, had much to say about the means used to educate them. These writers noted that children, especially the boys, seldom were punished (Brickell, p.47; Zeisberger, 1870, p.86). Brickell, who was brought up by a Delaware family, says that honesty, bravery and hospitality were cardinal virtues with them and that much of the training received was directed toward developing these virtues (pp.47-48). Also, of course, boys were taught woodcraft, fishing
[862] and hunting, and girls were taught the household duties including the care of the younger children.